
Mr. *SQUIRE*'s
S E R M O N,

Preach'd at the

Affizes at *Taunton,*

March 18. 1717.

Somerfet. ff.

WE the High Sheriff
Justices of the Peace
and Grand Inquest, at the As-
sises begun at Taunton the
Seventeenth Day of March
1717, Do return our Thanks
to the Reverend Mr. Francis
Squire, Rector of Exford, for
his Excellent Sermon preach-
ed the Day following, in the
Parochial Church of St Mary
Magdalen; and do Require
him to Print the same Witness
our Hands,

Thomas Archer, Vic.

John Speke.

George Musgrave.

William Pynsent.

George Speke.

Jepp Clarke.

T. Warre.

J. Trevillian.

Geo. Musgrave, jun.

Fran. Newton.

J. Gardner.

Geo. Balch.

John Duncomb.

Robert Lucas.

J. Sydenham.

Edward Dyke.

Samuel Sealey.

F. Hobart.

Adam Martin.

John Smith.

James Minife.

Cm 1/2 No 9

*Wickedness, High-Treason:
O R,
All vicious Subjects Enemies to
their Governors.*

Proved in a
S E R M O N
Preach'd at the
A S S I Z E S
HELD AT
T A U N T O N
IN THE
County of **SOMERSET**,
March 18. 1717.

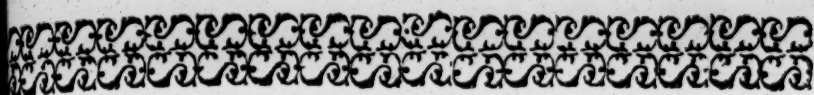
Publish'd at the Request of the High Sheriff,
Justices of the Peace, and Grand Jury.

By **F. SQUIRE**, M. A. Rector
of *Exford*, and Vicar of *Cutcombe* and
Luxborough.

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To the HONOURABLE the
HIGH-SHERIFF,
THE
Justices of the Peace,
AND THE
Gentlemen of the *Grand-Inquest*
AFORESAID:

This SERMON is with all Respect
and Gratitude, Dedicated by,

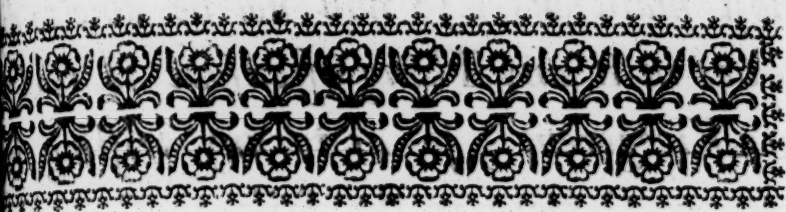
GENTLEMEN,

Your most Obedient, and

Most Affectionate

Humble Servant,

F. SQUIRE.



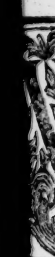
P R E F A C E.



WHEN I was first honoured with the Request to publish the ensuing Sermon, I had some Thoughts of making such Amendments or Additions, as (I suppose) in these Cases are usual. But being soon alarm'd with very severe (tho' very unexpected) Remarks upon it, I changed my Purpose ; concluding, That any subsequent Alteration would but too much encourage such Censures. I therefore now commit it to the Press, the same a Syllable, as I preach'd it in Taunton :



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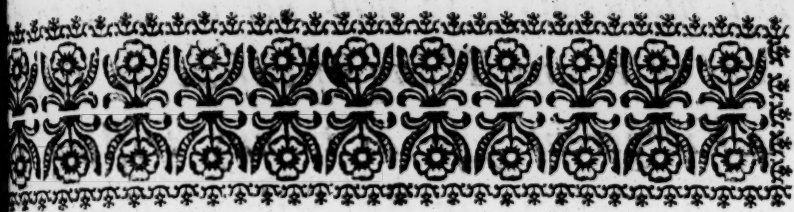
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P R E F A C E.



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P R E F A C E.

ton : *And as I am well assur'd, that the most malicious Eye will not be able to discover in it any Thing offensive to God his Vicegerent ; so as to any trifling Error, or Defects in the Stile or Composition my Satisfaction is , that either the Eminency of the Names subscrib'd the Imperialur will easily protect me, or the Obscurity of my own very suddenly cover me.*



1 Sam. XII. 25.

But if ye shall still do wickedly, ye shall be consumed, both ye and your king.



SHOULD I make bold to apply these Words of the *Seer* to the People of *Great Britain*, it must not be expected that I should draw a just Parallel betwixt them and the giddy-brain'd Subjects of King *Saul*; yet so far we cannot but take Notice of the Resemblance; as we have been a Nation always remarkable for God's Favours, and too often for our own Ingratitude; as our present Sovereign is the Price of our most earnest Prayers and Contentions; and as he is manifested by the most miraculous Interpositions of Providence to be *God's Anointed*.

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And as, like *Saul*, he reigns by the Almighty, so it must be confess'd he is obnoxious to the same Destruction from his People. I do not mean that he has any thing to fear from any *Party* of Rebels ; it is not the pretended Interest of a *Competitor*, nor the phrenetic Zeal of a bigoted Faction that can interrupt his Repose, ~~but~~ should there ever happen among us a general Defection from God and Religion, that may give the most courageous Heart an Occasion to tremble. For the *Wickedness of Friends* is much more formidable to the *Sovereign Power* than the *Malice of Enemies*. A profligate Court, Council, or Army, may challenge those Judgments which have been in vain invited by Nonjurors and Conspirators : (To use the Words of the Prophet in this Chapter) If we, who have obtained the King *whom we have chosen*, and whom *we have desired*, will be so ungrateful, as *not to obey the Voice of the Lord* (*who hath done so great Things for us*), but *will rebell against the Commandment of the Lord*; then shall the *Hand of the Lord* be against us as it was against our Fathers and,

If we shall still do wickedly, we shall be consumed both we and our King.

I now beg Leave to consider of these Words in a general abstracted Sense ; and, I think, I am justly warranted by them to lay before you this General Position, That every

Person who is a *Rebel against God, is an Enemy to his King*; or that Vice and Wickedness in Subjects have a constant Tendency to the Ruin of their Governors.

This general Position I shall shew you to be well-grounded.

I. From Consideration of the natural Course of Things.

II. From the just Providence of God.

I. Vice and Wickedness in People, of their own Nature, tend to the Ruin of their Prince. This Ruin, I confess, (as my Text observes) commonly begins with themselves! They are sure of a great, and most frequently, the first Share of Publick Misfortunes. Their Sins entice them into endless Snares, and expose them to all manner of Evils. Debauchery stupifies, Lust enervates, Luxury softens, and Pride intoxicates; Covetousness and Ambition *rouse* the Spirit of Envy and Faction; Oppression and Extortion is the constant Parent of Riots and Tumults. An inordinate Affection for their own Lusts or Interests makes them apt to forget, or to neglect the Publick Welfare; and Impiety and Prophaneness, as they bring forth Baseness, Treachery, and Cowardice, so they infallibly call down Vengeance from above.

This then is the Spring and the Course of Publick Calamities! The Miseries Men groan with are begun by these *Lusts that war in their Members*, (as St. James tells us.) And these Wars within entirely disable them for Defence without. Their Corruptions take off the Edges of their Swords, and their Guilt multiplies their Fears and Dangers so that when the Prince demands the Assistance of such Subjects, he is forsaken and betray'd.

Alas they are already Slaves and Captives! They are conquer'd by their Appetites, and disarm'd by their Passions. The *accursed thing* that is harboured among them makes them *unable to stand before their Enemies, tho' commanded by a Joshua*. But when it is most expected they should be brave and valiant, they are ready to *flee* (as Solomon has observed of them) *before they are pursued*.

Or what Might is left them, is more likely to be turned against their Lawful Governors, than employ'd in his Defence. Their restive Lives incite them to kick and spurn at the Laws; the Expence of their Sins makes them uneasy at all Publick Payments; their Wants and Necessities put them upon Inventions; their broken Fortunes induce them to wish for, and study Alterations; and thus are they drawn in to lend their Ears to the Enemies of Peace, to join their Throats with Declaimers

claimers and Libellers, and to give up their Hearts to the infamous Forgers of Treason and Rebellion. By these Steps do Men descend into the most absurd, as well as impious Conspiracies, to set up a *Pretender*, to invite a *Foreign Army*, and to follow a *Masaniello*, a *Jack Cade*, or a *Munster*.

Nay, these very Miseries that are the immediate Product of their own Iniquities, are constantly turned into Accusations against the Government. What is more usual than to hear a profligate Wretch, who does but the just and natural Penance of his Folly and Extravagance, at the same Time making very grand Complaints of the Publick Management? One Prodigal spends and parts with his Inheritance, and imputes all to the Taxes; another sottishly neglects his Duty, or betrays his Trust, and then curses those that take away his Place; and a Third starves by his Sloth or Carelessness, and insolently cries out on the Decay of Trade, though it be never so flourishing.

Thus do all the Distempers of the Body (whether private or publick) affect the Head. It is not a more certain Observation, that the People must be smitten for the Prince's Weakness, than that the Prince must suffer for the People's Wickedness. Whatever Calamities their evil Practices naturally contract; or whatever Chastisements the Almighty thinks fit to inflict upon them,
Moses

Moses is still to hear the *Murmurings*, and to bear the Blame. If they are at any Time visited by a Famine or Pestilence, the Cause is sought for, not among their own, but their Governor's Vices; if God permits a Neighbour Nation to oppress or defraud them, 'tis loudly referred to the Cowardice or ill Conduct of the Court and Ministry; at the same time, if they are called on to Arms, in Defence of their *Rights*, their *Liberties*, or *Religion*, the Outcries of the Widow, the Childless, and the Niggard, are all upon the Throne; the whole Train of Calamities, that are inseparable from War, are all charged on the Government; nay, these very Scoundrels, who basely fly before the Enemies of their Country, have sometimes had Courage enough to return Home, and mutiny against their own Officers; to depose, assassinate, or tear in Pieces those by whom they were fed and clothed.

So that that which has been condemned as a *Turkish* Maxim, is affirmed by the Practice of every Nation upon Earth: *The Misfortune of a Prince, is taken to be his Crime*: And He rarely administers with Applause or Satisfaction who does not take care to have a good Interest in Providence: In short, no Man will be esteemed by the People themselves as fit to rule them, who does not actually render them hap-

happy: And though this Way of judging has been known to fall hard on some unfortunate Princes, yet generally speaking, there is more Justice in the Maxim, than has been commonly supposed; since 'tis much in their Power to ascertain their Subjects Happiness, by making them good: To secure their Prosperity, together with their Loyalty, by intrusting and encouraging them in Virtue and Religion. This brings me to my

IIId. Reason, Why the Wickedness of the Subject generally terminates in the Ruin of the Sovereign; namely, the just Judgment of God. It is not to be imagined, that infinite Wisdom will continue his Stewardship in those Hands that lay waste his Inheritance: It can never be supposed, that he that is of purer Eyes than to behold Iniquity, will uphold such Lieutenants, as encourage and propagate it over his Creation.

This was the very Case of Eli the Priest, and Jehoram King of Judah. They are eternal Monuments of the Divine Vengeance, not so much for their own Transgressions, as for those Abominations they permitted or encouraged in their Children or Subjects. And what less can be reasonably look'd for by such ungrateful and unprofitable Ministers of God, when by their

their Malice, or their Negligence, they become *Partakers* of every ones Guilt; and accountable for all the Mischief and Confusion that ensue publick and general Wickedness?

For these are the Ends for which the Almighty has put the *Sword* into his Vicegerent's Hands: On these Accounts are the *Earthly Powers* (as the Apostle teaches us) *ordained of God*; that they may be under him, the happy *Ministers of Good to their People*; that by exerting their Authority for a *Terror to the wicked*, and a *Praise and Comfort to them that do well*, they may take off that Roughness, that Selfishness, and Sensuality, to which Men are by Nature addicted; inure them to Society, Regularity, and Obedience, and bring them at length to delight in Virtue, and to attend with Diligence to the useful Notions of God and Religion.

I say, Religion! For I cannot but presume, that the Authority of the Supreme Magistrate extends to that as well as to common Justice and Morality. For so many vile Pretences are there to Conscience among designing Men, so violent is the Rage, and so dangerous the Effects of blind Zeal and Enthusiasm, so much Roguery and Mischief are continually carrying on, under the plausible Names of God and Religion, and so likely is all this to be blown up

and aggravated, or at least so hard to be prevented in any Nation, where the Civil and Ecclesiastick Powers are placed in different Hands, that it is very hard to conceive they should be so fixed at first, Whether God or the People be the Original Authors of our various Governments and Constitutions.

That in Fact they were not separated by the People, we need look no farther than prophane Histories; that they were joined together by the *Ordinance of God*, we appeal to the Sacred.

The first *Priest of the most high* that ever we read of was *Melchisedeck*, who was over both Temporals and Spiritualls: And the first National Church to be met with in the Bible, was subject to *Moses* the Civil Magistrate (by a good Token, that if it had not been for that Subjection, they and their High-Priest had revolted from the Worship of *the Living God to a golden Calf*.) Indeed the whole Story of the Children of *Israel* through all their Inconstancy, their Changes and Revolutions; through their whole Variety both of Worship and Government, is a very plain Confirmation of the Civil Supremacy: And that the same is agreeable to the Christian Dispensation, is altogether as evident from the whole Tenor of the New Testament; from the Sufferings of our Saviour, and the Submission of his Apostles;

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from the Rebuke given to *St. Peter*, and the Appeal made by *St. Paul*; from the Doctrine and Practice of the Primitive Church, and (which to some few may be a good Argument,) from the Articles as well as Homilies of our own.

If then the chief Magistrate has the Honour of God's universal Vicegerency; if so great a Prerogative be by the Suffrage of Heaven and Earth committed to him, how ingrateful an Offender is he against both, how unworthy is he of this Trust, or this Honour, if he neglects the Duties annexed to his Office, if he *sottishly bear the Sword in vain*, or use it maliciously for the Promotion of Sin?

How unfit is that Person to be God's Representative, who is carrying on the Interest of an opposite Kingdom? How can he expect that God shall continue to him the Hearts of his Subjects, when his own Heart is such an Apostate and Traytor to his great Master? How little Reason has he to hope that that People will be loyal to their King, whom he teaches or encourages to be Rebels to their Maker? How fearful Judgments may he justly look for, who hath so much Misery and Desolation at his Door? How dreadful must be his Fall, who hath so much Weight on his Head, as the Sins and Sufferings of a whole Nation?

Personal Crimes may a while be the Objects of God's Pity and Forbearance : But that Prince who propagates Vice among his People, and gives a publick Encouragement to Irreligion and Prophaneness, a swift Destruction must needs overtake him, ; 'tis impossible but the Divine *Nemesis* must set some speedy Mark upon him, as an Enemy to Peace, a Corrupter of Mankind, a Destroyer of Society, and a Traytor to his God.

This is the everlasting Reproach of *Jeroboam*, *He made Israel to sin*. As if his private Faults were easily forgotten, or not worthy to be named, in Comparifon of those which affected the Publick. Indeed a Tyrant or Oppressor, may a while be born with, for a Scourge to others : A Drunkard or Adulterer (though he shall one Day as surely be call'd to Account as the meanest of his Subjects, yet) have very frequently a considerable Reprieve, in order to Repentance.

But when once Iniquity is *establisht* by a Law ; when a Prince takes Pleasure in the Ruin of his People ; when his Impieties are industriously rendred contagious, and it becomes fashionable to blaspheme God's Name, or ridicule his Word ; 'tis then miraculous, if there be not some sudden Vengeance ; every Moment is a Prodigy that such a Government continues.

If it be here objected, That many Politick Societies have remained and flourished after the Publick Establishment of false Religions ; I answer, that any Religion is more tolerable than Irreligion, Prophaneness, or Atheism. It may be honestly presumed, that every Legislature does give its Sanctions to that Religion, which, in their Conscience they think most conducing to the Honour of him they worship. So that Crimes of this Nature are but Crimes of the Judgment, and may hope for Indulgence from that merciful Father, who well knows our Infirmities.

Besides that, the great Ends of the True Religion are mostly carried on by those, that in the Theory, are never so erroneous. Virtue and Morality are the Practical Inference from all sorts of Theology ; and even the greatest Idolaters have it in their Hearts to do Honour to the Supreme Disposer of all Things, tho' they are never so much mistaken in his Revelations, his Nature, and his Attributes.

So that in such Cases, Mens Sincerity excuses them ; and the Innocence of their Intentions makes some Atonement for the Perversity of their Judgments : But when that Light which is born within us, is attempted to be put out ; when an Invasion is made on the Law of Nature it self ; when Vice and Immorality are protected and favoured ;

vour'd; when Laws are calculated for the Promotion of Sin; and a Prince or Magistracy conspire among themselves to prophane all Religion, to discountenance the plainest Truths, and to ridicule or blaspheme that sacred Name, at which every good Man trembles; these are the certain Approaches to *Revolution, Ruin, and Desolation*; and if such Societies be not destroy'd by the natural Product of their own Impieties, (as I shew'd you was very likely) yet we must expect an immediate Manifestation of the Divine Providence to cut them off. Hundreds of Instances might be given out of prophane, as well as sacred Histories, to confirm these Remarks; but since I have the Honour to be speaking to those who know the past as well as present World so much better than my self, I shall refer this to your own Memories and Observations; and so proceed to the proper Inferences from these Speculations.

1st. Then it must needs be gathered from these Premises, That every wise King, or chief Magistrate, will take especial Care to promote and establish Virtue and Religion among his Subjects. It is an Observation of a very great Politician, That *the Throne is establish'd in Righteousness*! And so strong an Influence had this Observation on his own Practice, that tho' his Passions and Affections carried him into the vilest Courses in private, yet in his publick Capacity, he was the most

most vigorous Assertor of Justice and Equity and did more than any to advance the Honour and Worship of God. For he well understood, that a Reverence for these things was the best Security for his Peoples Loyalty that these Virtues of the Prince would make some Expiation for the Vices of the Man and might probably avert, or defer at least those severe Judgments that his exorbitant Lust, Oppression and Idolatry seemed to portend.

I confess it has been too common for great and wise Governors to have their Personal Excursions: (In such, I fancy, Hypocrisy to be a Virtue, as, in their Subjects, Ignorance is really a Happiness. As the *Rulers*, on their part, do well in concealing their Enormities for fear of the Contagion; so the *Ruled* are most blessed in being kept in Darkness, lest they should see, and so come either to imitate the Deed, or to condemn the Doer.

For these Reasons, it is adviseable for Subjects not to be inquisitive into the private Faults or Blemishes of their Sovereigns, or too apt to pry into their Closets or Bedchambers; and with the same Politick View I suppose, has it become a Custom among some great Monarchs, never, or very seldom to appear in Publick (and truly, 'tis to be wish'd the Maxim was universally receiv'd among them, either to give a good Example, or none at all.) I was saying some Go-
vernors.

governors, good enough as Governors, have had their Personal Irregularities ; but I am sure it is impossible for them long to retain that Character, unless they are Friends to good Order and Discipline in their Bodies Politick.

The Adversaries of all Revelation are so kind to us as to allow that *Religion* (on a Prospect of its Expediency) *was invented by prudent Statesmen*, where it was not ; ~~¶~~ I wish their Practice would answer but their Politicks. ~~¶~~ Sure then we may presume that such will encourage it where it is ; that they will calculate the Publick Laws for its Protection ; that they will, in their Edicts or Proclamations, enjoin its Observation ; that they will reward its Friends, and discountenance its Adversaries, and prefer those only to Trust or Honour, who are Professors of it.

The Almighty, I confess, has been sometimes known to invest wicked Men with the Ornaments of Majesty. An Omnipotent Arm may commit the Reins to a *Jehu*, or *Phaeton*. He that can rule the raging of the Sea, may trust the Vessel with a Madman or an Atheist : But it is not for an Arm of Flesh to make such dangerous Experiments. The Kings of the Earth must be cautious into whose Hands they delegate their authority ; the same Discretion that teaches them not to employ the Adversaries of their persons, Titles, or Prerogatives, will much rather admonish them to beware of those who

who are Contemners or Blasphemers of that Divine Power by whom all are supported.

I confess, to a noble and generous Soul, there may be weightier Motives than those now mention'd. It may be expected from the Blood and Education of Great Men, that out of a Sense of Justice and Compassion to their People, or, at least, from Gratitude to that God who has exalted them, they will strive to render those under their Scepter virtuous and happy : But as themselves also, their Persons, their Honour, and oft-times their Posterity, are so nearly concern'd in the Discharge of this Duty, one might conclude it impossible they should overlook or forget it. Self-preservation is so urgent, and so importunate a Solicitor, that, methinks, no Governor of common Understanding should neglect to propagate Publick Morality and National Piety, when they are so plainly conducing to strengthen his Hands, to secure his Government, and to endear and perpetuate his Name and Family.

2. The Second Inference I make from these Words, and the Position born of them, is, That every good *Ministry* will do their utmost to carry on the same Work. A good Minister is one who faithfully studies the Benefit and Advantage both of his King and Country ! How sorrowfully then does that Officer answer these Expectations, how basely does he reward the Honour done him, and the Confidence reposed in him, who sows or nourishes those impious Seeds that are

are so likely to bring forth the Ruin of the one, and the Desolation of the other.

I know Remarks of this grave Nature have been but a Jest among some modern *Achitophels*. I am not ignorant that in this Age of Wonders, we have had those who, with much Assurance, have pretended to be Statesmen without Morality, and Churchmen without Religion ; (and, by the way, we have seen what rare Work has been made by such State Empiricks ; we have very lately felt the Smart of their Juggling Conduct, and shall hear the Reproach of it to many Generations) I own, I say, we have seen Statesmen without moral Honesty, and *High-Church-Men* without Religion ; but I think themselves are a sufficient Evidence how little Good is to be done or expected without the Aid of both.

Such bold Undertakers may vaunt as they please ; but sure there is much less to be expected from their Management, than from an honest Barbarian. The wise Heathens knew they could neither prosper nor stand, unless they recommended themselves to the Gods by Virtue and Piety. A *Greek* or a *Roman* was thought unfit either to judge at home, or to command abroad, without these Supports ; and (tho' I am loth to dishonour the Gospel of Christ by settling it on the Balance with the Dreams and Dotages of the *Gentile* Mythologists, yet) sure

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they are at least as useful, as well as decent in a Commonwealth of Christians.

Those therefore who make a shew of Zeal for their Sovereign, or Affection to their Countrey, and at the same Time endeavour to subvert those Sacred Pillars, by which both are supported; the true End of their getting into a Post, is to gratify some filthy Desire, or to advance some selfish Design: For pretend what they will, they are Enemies to the Publick; rather Thieves than Servants, Traitors than Patriots. Otherwise, though they impiously forget the Principal, yet they would have some regard to the Vicegerent: Though their own Souls are not, in their Opinion, worthy their looking after, yet they would prudently consult the Prosperity of their Native Countrey, their Fellow-Subjects, and Posterity: And these Reflections would render them watchful to maintain Virtue and Morality; they would create in their Hearts an habitual Fondness of Integrity and Uprightness, and (be their private Faith what it will, yet) they would endeavour to cultivate a just Fear of God and his Judgments in the Publick, that at least the common People might have some Check upon their Consciences, that they might stand in some Awe of Perjury and Treachery, that they might have an Abhorrence of those Crimes that shake their Governours on their Thrones;

Thrones ; that they might submit themselves at least to the *Ordinances of Man* ; be quiet among their Neighbours, and dutiful to their King.

This, I say, is a necessary Qualification, and will be the Ambition of every good Minister or subordinate Magistrate. Whether he will be vertuous or religious himself or no, yet (if he desires to do his Prince or his Countrey any Service) he must earnestly labour to make others so. And since I have the Honour to have some of that Character among my present Auditory, permit me by the Way to mention to you, how easily and successfully you might go on in this Work. The People of your Divisions are so often before you, so proud to hear you, so apt to worship you, and so ready to imitate you, that I may appeal to your own Judgment, whether you think you are not qualified as well to recommend Piety, Temperance, Moderation, Charity, and the other Graces, peculiar to our Faith, as to inforce the Observance of common Peace and Justice.

Wheresoever therefore we see a publick Contempt of *that which is good*, we have reason to suspect either the Laws to be deficient, or those who should execute them to come short of their Duty. And such Men (whatever gaudy Conceits may be in

their own Breasts) I think are demonstrated to be very evil Patriots and unworthy Stewards. Instead of labouring to answer the great Ends of their Institution, and striving to *serve their Generation*; instead of leaving the World the better for them, and doing good to Mankind, by improving their Notions, or reforming their Practices, by wedding *Peace with Righteousness*, and by setting forward the divine as well as social Virtues, they ingratelously sacrifice their Sovereign and their Countrey to their Lusts or Interests; they are Plunderers of the Publick, and Traytors to their Trust.

3. I crave your Patience but for one Conclusion more, from what I have been saying; and that is, that *he cannot be a loyal Subject, who is not a good Man*. (I say Man and not Christian, because I have discoursed on this Subject abstractly, without confining my View to any particular Countrey, Government, or Religion). This then I take to be the most natural Result of my Text, that *he cannot be loyal to his King, who is a Rebel to his God*. He may indeed have an Affection for his Person, or 'tis likely enough, their Interests may for the present concur; but all this is precarious and uncertain; a Change of Circumstances will soon beget a Change of Man-
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ners ; nor is it *safe for any Prince to depend on his Obedience, who obeys not upon Principle.*

'Tis absurd to expect, that he who sacrifices himself to his Lusts, will spare his Countrey: 'Tis a Jest to look for Honour in that Breast, that is destitute of Conscience. In vain do we flatter our selves, that that Man will deny any Passion or Interest in this Life, who has no Hopes of a future ; and miserable is that Government that relies much on the Oaths of those who mock at that Name by which they swear.

Besides, if such should chance to be constant to any Cause, 'tis really the worse for their Company. Their odious Practices bring a Scandal upon it, and tempt good Men to forsake it ; their Lewdness embarrasses, weakens, or betrays it ; and their Impieties provoke the *Omnipotent* to blast it. In vain then are wicked Men Pretenders to Loyalty: 'Tis ridiculous in them to boast of that Allegiance which is so hazardous and so useless ; and 'tis meer Impudence to value themselves on their Affections to any Government, when so little Good is to be depended on either from their Principles, Practices, or Prayers.

Now you have your *King*, be as joyful for him, and as fond of him as you please ; *but if ye shall still do wickedly, ye shall be consumed together with him, says the Prophet*

phet to the *Israelites*. Your Vices will weaken him, and take away his Defence; your Sins and Impieties will sap his very Throne; your *cursed Abominations* will bring a Curse on him and his Administration.

To conclude then; though the Subject I have chosen, and as I have in general discoursed of it, is of some Concern to every People upon Earth, yet you will easily imagine, that I designed it particularly for your own Use. Wherefore let me now apply it in one Word to our selves, and to our own Government: And as we are blest with the best Religion in the World, as we have the clearest Notices of God's Nature and Attributes, as we have the most perfect Informations of our Duty, as well as the sublimest Motives to Obedience; let me urge the Observance of all these to you, in behalf of the best King that ever adorned a Throne. I have not the Vanity to pretend to any Knowledge or Acquaintance with his Person, but I am confident the meanest or remotest of his Subjects may be well sensible of his Vertues.

Whosoever he be that has a Reverence for his Religion, or a Concern for his Liberty; whosoever can taste any Comfort or Delight in Peace and Tranquillity; as many as have any Interest in the Increase of Trade, or the Affluence of Money, or take to themselves the least Pride or Pleasure in

in the Honour and Prosperity of *Great-Britain* ; all such must be convinced of the Goodness and the Ability of our present Sovereign, and should gratefully acknowledge, that the Divine Power, which set him over us, had a mind to exalt us.

'Tis now therefore more than ever our Time to *take heed lest we fall* : To let our Lives answer these inestimable Blessings, gratefully to conform our selves in all our different Degrees and Stations, both to God and his Vicegerent, least (as the Prophet here threatens) what was given us in Mercy, be taken from us in Judgment.

F I N I S.

